

# Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VIII.

HONOLULU, T. H., OCTOBER, 1915

No. 5



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., OCTOBER, 1915

No. 5

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

OCTOBER, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief  
E. W. JORDAN, - - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

### CALENDAR.

October 28—SS. Simon and Jude.  
“ 31—22d. Sunday after Trinity.  
November 1—All Saints' Day.  
“ 7—23d. Sunday after Trinity.  
“ 14—24th Sunday after Trinity.  
“ 21—Sunday next before Advent.

◆◆◆◆◆◆◆◆  
WELL DONE.

The Bishop was greatly surprised on his return to learn that we had given in the Islands over \$1200.00 to the Emergency Fund. This is excellent and is more than he had hoped. But it is only on a par with what Island people are always doing when they learn the need of their gifts. The latest report from the fund states that \$375,000.00 have been given and that the balance of \$25,000.00 is expected.

This giving to the Emergency Fund has not affected the apportionment in the Church at large, so that we have great cause to be thankful, especially as the conditions in the States were supposed to be unfavorable for the extension of the Church or Missions, as this work is usually called.

Honolulu paid its apportionment of \$2084.00 in full.

◆◆◆◆◆◆◆◆  
A MESSAGE FROM THE PRIMARY SYNOD OF THE EIGHTH PROVINCE, TO HONOLULU.

Rt. Rev. H. B. Restarick, D. D.  
Honolulu, T. H.

My dear Bishop Restarick.

The Province of the Pacific at its Primary Synod held this last week in

Oakland, California, passed a resolution, instructing the Secretary to send its most cordial greeting to you and your co-workers in the Hawaiian field.

The Synod wished you to feel its deep interest in the splendid and constructive work you are doing for the church in those fair Islands.

The Synod further wished me to say that it will consider no action affecting your interests or the interests of your work as binding upon you without your sanction and the sanction of your District convocation.

The Synod regretted very deeply your absence from the meeting, and expressed the hope that it might be possible for you personally, or through some representative in your District, to be with us at our meeting in Boise in 1917.

Expressing the best wishes and prayers of the Synod for you and your work, I am,

Very sincerely,  
(Signed) ALFRED LOCKWOOD,  
Secy. of the Synod.

In reference to the above it should be understood that Alaska, Hawaii and the Philippines are included in the Eighth Province. Situated 2100 miles from San Francisco it costs too much in time and money to attend the meetings of the Synod, whose powers are at present quite limited and indefinite. Much as we should like to meet with our brethren in the Synod, it must be remembered that whereas to any of the Dioceses or Missionary Districts included in this division it means only a few days from home, it would mean for delegates from Hawaii an absence probably of a month and an expense for travel, etc., of \$200.00.

The value of the Provincial Synods is not yet determined. If their powers are enlarged by National legislation, it may be necessary later to have delegates present. But unless we can find men going to the Coast at the time the Synod is held, we could scarcely expect one to go so far and at such a cost for a few days talk together.

It is of interest to Churchmen to know something of what occurred at the Primary Synod held at Oakland,

California, beginning August 18th, 1915. Besides the opening service there were four principal sessions devoted in order to Missions, Religious Education, Social Service and Clergy Pensions. The leaders were masters of their subjects—Bishop Lloyd, the Rev. Stanley S. Kilbourne, Bishop Sumner and Bishop Lawrence.

Deputies were present from all the fields except the three mentioned. There were twelve Bishops present and about 100 clerical and lay delegates.

The name of the Province adopted, was the "Province of the Pacific." The president elected for six years is the Bishop of California. The Synod is to meet annually except in the year when the General Convention meets.

The Rev. Alfred Lockwood, General Missionary of the District of Spokane was elected secretary.

A resolution was adopted requesting President Wilson to take immediate action towards a uniform National law for Marriage and Divorce. It pointed out that the Pacific Division furnishes more divorces than any other section of the United States, and that people go to and fro from one State to another to obtain divorce by fraud.

One feature of the Synod was a banquet at the Claremont Hotel at which 235 men sat down. The general topics spoken upon included Finances, Church Attendance, Interestedness.

A large and enthusiastic conference of women was held under the auspices of the California Branch of the Woman's Auxiliary.

The last meeting was held in the Oakland Auditorium and the choirs of the Churches on the east side of the Bay of San Francisco sang the service. Addresses were made by the seven missionary Bishops present.

Looking to the future, a committee was appointed to report at the next meeting as to the needs of the Province, to lay plans for the future and to suggest the simplest possible form of by-laws.

The next meeting of the Synod is to be held in Boise, Idaho, in 1917.

A glance at the photograph of the delegates shows what rapid changes are made in the West. Once we knew

all the Clergy of California and very many of those in the Pacific States. But now except the faces of the Bishops and a few of the other Clergy, we recognize no faces as familiar. One, the Rev. F. J. Mynard, of Spokane, we are glad to see among the delegates. The Rev. J. W. Gunn, formerly of Kohala, was a delegate from Nevada.



### BISHOP'S LETTER.

I am writing as we are nearing Manila. All day we have been off the coast of Luzon.

But I must go back to Yokohama, which we left at 7:40 P. M. on August 21st. We had our first experience of a Japanese sleeping car and dining car. An observer can readily see both English and American influence in their railroads. The Japanese have adopted what suited them from both countries. Our tickets were never looked at on the train, in fact no conductor put in an appearance. The only official seen in connection with the train was a young man who at stations went up and down the platform and gave the signal to start. He took his place in the rear like an English guard. The train was a vestibule one, but no official was observed going through our car either on the way to Nikko and return or on the journey to Kobe.

All was orderly, quiet and well regulated and the trains ran on time. Nothing was sold on the train, but at the stations milk, food, mineral water, etc., were sold by uniformed boys. We saw a Japanese buy a neat package containing a lunch. It certainly was put up in an appetizing style. A shallow box of wood as thin as cardboard was made up of small compartments each containing Japanese dainties, chicken, beans, etc. Another box of the same size contained rice, still warm, on the top of which in white paper were chopsticks still united at one end. The cost of this was 15 sen, or 7½ cents.

The meals on the dining car were very good and cheap. For one yen a meal was served in European style. The only thing which we found poor here and elsewhere was the bread. It seemed to be of poor flour and it was not well made.

In the sleeping car was a Japanese man with whom I got into conversation. I happened to ask why a hotel at Kobe was called "The Tor Hotel," and he at once informed me that the word "Tor" was used in Cornwall and North Devon. I told him that because

I knew this I had asked the question. He at once informed me that he was an anthropologist and had spent much time in Cornwall trying to find the connection between the word Tor and the Japanese Tori. He called my attention to the fact that the Celts used stones, two upright and one across the top of the two as monuments of the dead or as a mark of a place of worship. Whether one looks at these things as coincidences or not, it was very interesting and it was certainly surprising to have this anthropologist tell me that I was a Celt and he knew it when he saw me. He was correct, for on both sides the ancestors were Cornish.

I was much entertained by trying to converse with some Japanese merchants. They could often understand a word when I wrote it while they could get no idea when I spoke it. I found that they had studied English but from a Japanese teacher. The words "woman" and "girl" they could not understand when I spoke, but knew at once when I wrote them, and as they pronounced them I saw why I had not been understood. I found frequently that if I wrote a word those to whom I wished to convey an idea understood. On one occasion I tried every way to convey the idea of a superintendent and failed. At last I stooped and on the road drew the Chinese character representing "man" and then the cross line which denotes the idea of "over"—over man, superintendent. The man understood at once what I wanted.

We arrived at Kobe at 9 A. M. on Sunday and went at once to the Oriental Hotel, "The Tor" being too far away. The first thing we looked for was a Church notice. As at Yokohama, Nikko, etc., so here there was a neatly framed card telling of the Church service in English. In due time we started with Deaconess Ridgely in jinrickshas to find Christ Church. We found it, but were greatly disappointed to find that during August the 11 o'clock services were discontinued, the 8 A. M. and 6:30 P. M. services being held as usual. We then tried to tell our men we wanted some Church of the Nippon Sei Ko Kwai, "The Holy Catholic Church in Japan," which is the name under which the American Episcopal, English and Canadian Churches have united. A Presbyterian Missionary on the Manchuria said to me: "What a fine name that is! How glad I am they discarded all the names they brought with them."

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Our men said they knew where such a Church was and off they trotted and went on until they brought us to a Church building where worship was going on. I beckoned to a young man who told me it was an American Congregational Mission. It is remarkable how these people get some knowledge of the English language. All the jinricksha men whom we found near hotels spoke enough English to get along with. The young man directed our men to St. Michael's Church at which after going some distance we arrived just as the congregation was leaving. We met the Japanese Priest and three men of the Vestry and found that the congregation had 200 communicants and from their faces as they went from service they seemed to be an unusually intelligent class of very neatly dressed people.

On leaving St. Michael's we went to the Church of the Ascension and thence to the hotel, where we remained until time for the evening service at Christ Church, which we had the pleasure of attending. It is not as large a Church as that at Yokohama, but it is a well appointed brick structure containing a pipe organ. Although at a time when people are absent, a choir of ladies sang the hymns and canticles. The young clergyman to whom we spoke at the close of the service told us that his work was among Japanese in an inland town and that he was supplying for a few weeks.

On Monday a good deal of time was spent in shopping and riding about, and as we had engaged the rickshas by the day we saw a good deal. It was very hot and Mrs. Restarick insisted that it was cruel to have the men trot all the time, so we went leisurely around the town.

On Tuesday at noon we sailed from Kobe and enjoyed looking at the islands of the Inland Sea. We arrived in Nagasaki at 3 P. M. on Wednesday. It is certainly a beautiful harbor. Among all the harbors I have seen in the world, this certainly is one of the finest.

We went ashore for a short time but

found the town uninteresting and new. We asked after the English Church and were taken to the foot of a narrow, winding road which ascended the steep hill above. The men dropped the shafts, (if they are so called), which is the signal to alight. We at once decided we were not going to climb the hill, but we wanted to go up. There were men waiting who for 20 sen, or 10 cents, agreed to push up and to hold back coming down. As we went upward we made up our minds that if people would go up that hill to Church they must really want to go.

While we were exchanging thoughts of this kind our men turned sharply to the left and after a short steep climb landed us at a large building which we judged must be a school. We found a white woman after some time, and ascertained that she was a worker under the M. E. Board of the United States and that this was a girls' school which, when it was in session, had over one hundred boarders and one hundred day pupils. She said the only service in English in Nagasaki was at the English Church which their teachers attended when they could.

After descending for some distance and then taking a winding climb we came to the Church which we sought but no one was around except Japanese who spoke no English. We admired the view, wondered how people ever got to Church, and then with our former pushers now pulling back, we returned to the main road and thence to the wharf.

A delay of a few seconds watching a Japanese funeral, caused us to miss the launch, but we had the experience of being taken out in a small sampan of rude construction, a young boy working the oar and an old man crouching down telling him what to do. Beside myself and wife there was as a passenger one of the ship's crew, an American who told me that one of the engineers on board had known me when he was a small boy. I later arranged to see him.

On Wednesday evening as we sat in our cabin a lady came in saying: "Do

you know who I am?" We at once recognized her as a playmate of our daughter Constance when she was a little girl—Isabel Ingle, of San Diego—now the wife of Captain Hanson, U. S. A. She had heard by accident that we were on board, she being in Nagasaki for a few days. Of course the meeting was very pleasant and much family news was exchanged.

The great sight at Nagasaki is the loading of coal. Pictures of this are made familiar by repeated reproductions. As we approached Nagasaki a flotilla of large sampans containing, I should judge, about 20 tons of coal each were on both sides of the anchorage. When the steamer was anchored these sampans at once made for the sides of the ship, each one having on board the men and women who were

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to put the coal on board. Mrs. Restarick counted 45 coal sampans on one side of the Manchuria. About half of these were soon attached end on to the big steamer and the crew at once commenced to erect a bamboo scaffolding at about an angle of 70 degrees having platforms a few feet apart. This was soon in place and the men and women taking their places the coal was put in small circular baskets without handles, which would contain, I suppose, about 25 lbs. of the fuel. These baskets were passed with great rapidity from hand to hand so that it seemed at times that they were hardly touched by the hands of the passers. A boy standing on the top platform received from within the steamer the empty baskets and dropped them into the sampan below. The entire crew of each boat including shovellers and passers numbered about 30 men and women, many of the latter having babies on their backs. All this work went quietly on and by next morning 2000 tons of coal had been put on board.

The journey to Manila was a delightful one. The sea was calm, the weather good, the heat not excessive. For one whole day our course lay in sight of Formosa, in fact within about a few miles of it, so that the features of the coast were plainly visible. There are not many inhabitants on the west side of this large island, the plantations and towns being on the other side where the mountains do not come close to the coast line. Our friends Dr. Fred and Dr. Charlotte Baker spent some time on Formosa a few months ago and told us when in Honolulu of their journey to the mountains where the head hunters live, and how they are shut in by barbed wire entanglements which are being gradually pushed back.

The last day out we were off Luzon and all day its shores attracted our attention. On Monday, August 30, we awoke in Manila Bay and were soon summoned for medical inspection.

As soon as we landed we took a carromata or two-wheeled cart for the hotel and when we had

engaged our room we set out for Bishop Brent's house, taking with us Miss Annie Kong and a young Chinese man, a Churchman who after graduating at St. Paul's College, Hongkong, had completed a course of study in engineering at Birmingham, England. We found Bishop Brent seated on the veranda with one of his Clergy. Of course he was astonished to see us. He had met Miss Kong in New York at conferences of students and knew many of the former teachers of the young Chinese man. The Bishop at once gave up everything in order to devote himself to us. The Rev. Mr. Clash, the Dean of the Cathedral, took charge of our friends, and Bishop Brent showed us the Cathedral. It is in a style suitable for the country and is most attractive. There is no reason why we should insist on Gothic Churches for the Tropics, and yet no doubt most of us prefer the Gothic because it is associated so intimately with our worship, history and traditions. In speaking of this with Bishop McKim he said: "We are criticized for taking Western architecture to Japan for our Churches, and yet look around you, (we stood in the new business section of Tokyo), see these fine new office buildings. They are built and owned by Japanese. See those government buildings beyond—what are they? They are all Western both in exterior form and interior arrangement. If big business and the Japanese Government adopt Western architecture as best suited for modern needs, why criticize the Church for using largely Western models for our schools, hospitals and Church buildings?"

Of course, however, it is different in Manila. There is a style of architecture which was brought here by the Spanish and which developed during their three centuries of occupation. The Cathedral is the result of a gift made to Bishop Brent before he came out. It has an excellent organ built by Walker, of London, who has made a special study of building organs for the Tropics. He has built organs for

Singapore and Hongkong and many other places. The organist, a young Englishman who is also the Bishop's secretary, played for us and the instrument is certainly excellent. It cost the same amount as we paid for ours in Honolulu.

The Reredos of wood was made in Massachusetts and is a fine piece of work. In the niches are worthies of the Church ancient and modern, among the latter being Phillips Brooks and Bishop Whipple. There are several memorials all in excellent taste in the Choir and Nave.

The floor is of cement, which pleased Mrs. Restarick who has long favored a lowering of the floor in St. Andrew's Cathedral, and replacing the wood with cement. This would enable the people to see better the sanctuary and altar. The Bishop's chair and the pulpit are in carved wood and made in

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Manila. In Japan, China and Manila they have the advantage of excellent carvers in wood and nearly every Church demonstrates the ability of the local workmen to copy articles of Church furniture from a photograph or picture.

One feature interested us very much. It is that the Cathedral is being used for depositing the ashes of the departed. In the cement floor are small tablets telling the name of the one whose ashes are below. In the side chapel are two tablets, one on each side of the altar over the last resting place of the ashes of two children. Of course these burials presuppose cremation, which is quite general here.

The Bishop pressed us to be his guests. We promised to do so if he would take luncheon with us at the hotel that day.

We had first to see about passports. Since the war anyone landing at Hongkong must have a passport. A visit to the Ayuntamiento, or Executive Building, sent us at once to a photographer for we must get three photographs made for the passport and two copies thereof. After making out all the necessary papers we could not get the passports until the next day.

While at Manila Bishop Brent showed us the Church work in the city. Next to the Cathedral is the Bishop's house, which is a fine, substantial structure suitable for the climate, and next to this is the Columbia Club. This is an institution with a large membership and has a swimming pool and provision for gymnastic exercises and games.

Not far from the Bishop's house are the Government University and Normal School. The Bishop has built a home for girls who are students, and it is well constructed and a most useful institution.

All the above are outside the old walled city on land which was purchased at low figures for the Church, and is now of much greater value.

In the city itself the Bishop took us to the new Church for the Chinese. The American Priest in charge is now in the United States on a furlough. The Church is of concrete with windows so common in Manila, composed of a frame divided into small squares some three or four inches square filled with translucent shells. These let in sufficient light but exclude much of the heat rays of the sun. The Chinese work is making good progress.

We then were driven to St. Luke's Hospital and the Orphanage of the Holy Child which, with a new concrete

Church, stand on a lot of land in the midst of the dwellings of the Filipino people. The hospital has done fine work and has outgrown the buildings now housing it, and the Bishop should be given money to erect a good building. We went over it and met several of the Filipino nurses and here, as at the General Hospital, we heard the highest praise for their work and character. There is a dispensary which cares for a large number of patients and private rooms and wards where for a small sum care and medical service is given the patients.

When we returned to the Bishop's house Dean Clash told us that there was a Miss Townsend in the General Hospital whom I had Confirmed in Honolulu and that she wanted to see me. Mrs. Restarick and myself went to the hospital and found that it was Miss Townsend who was born in Hilo but had lived in the Philippines for years. She returned to Honolulu to attend Oahu College and graduated from that institution in 1910, since which time she has been teaching in Manila. She was very glad to see us and to have us read to her and pray with her as she was to undergo a serious operation next morning. We were glad to learn before we sailed next day that it had been successful and that she was doing well.

While in Manila we met Mr. Harwood who used to sing in the Cathedral at Honolulu and who was in the cable office. He has charge of the Pacific Commercial Cable office in Manila.

We saw a good deal of Manila including the larger Roman Catholic Churches. We did not see many people whom we knew, for we had no time to do so. It is not my intention to give my "views" of the Philippines, but a few words in regard to outward appearances will not be presumptuous. The climate is humid and Manila is subject to heavy rains. This gives the buildings the appearance of being

weather stained and old. With the exception of the new portion of the city outside the wall the place is unattractive.

Many people are doing business in old and ill-kept buildings. The stores in which we went did not show order and care. There was the air of uncertainty. It was as if they said: "We do business here, but we do not know how long we shall stay and what is the use of tidying up?" In several stores the proprietors said: "We are going home in December, (or as the case might be,) we have had enough of it. We spoke to several Americans about the appearance of things and they agreed that we were right. We went into one store to get some flowers. There were a few bunches in the window, there were postal cards and a few things for sale, and in the rear was a bicycle shop and all seemed to tell of a drifting along. Some said Americans were going away all the time. All said, as people did everywhere in the Orient, that the war had made business very bad. Some said that since the Filipinos had been given more power and authority they had done better than was expected. A quiet talk with educated Filipinos led me to believe that even in political parties advocating independence, many believe that for a long time it is best for the United States to have the reins in its hands. This was told me on condition that I did not mention names, by men who know conditions and who have held office.

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Bishop Brent went with us to the steamer, as did Dean Clash. We bade them adieu, glad to think that we knew their work better than we could do before. Manila has a trying climate, the Philippines present to the Church difficult problems. It is very easy to criticize work, it is not so easy to do it. Bishop Brent is one of the first citizens of the Philippines in the estimation of the people. When he went there the Church had nothing. Today it has not only valuable property, but a varied work doing good to many people. It has never been the policy of the Bishop to proselytize from Rome. His chief missionary work has been among non-Christian tribes. Father Staunton's work among the Igorotes is wonderful. The work among the Moros is wisely undertaken. We hope that it will go on and be prospered.

As we sail out of Manila Bay we are all thinking of the time when Dewey sailed in and the places of interest are pointed out to us as we sail out of the bay into the open sea on our way to Hongkong. It is the Tropics! We are all made aware of that and white suits are universal and at night we are glad to have every aperture open and the electric fan running at full speed and blowing directly at our berths.

Many new passengers came aboard at Manila, among them eight Spanish Jesuits clothed in black cassocks, on their way to Shanghai.

We said in a previous letter that Nagasaki was a fine harbor. We had not then been to Hongkong, where we were when we awoke on Friday, September 3.

#### HONGKONG:

We had sent a cable to Mr. F. W. Everton, formerly of Honolulu, who is now at the Seamen's Institute at Hongkong, that we were on the Manchuria. He came out in the mission launch and we were very glad to see him and to greet him when he had boarded the big steamer.

On landing we went at once to the Pacific Mail office and were the first of the passengers of the Manchuria to interview the agent, who told us that the Mongolia would not call at Honolulu on its return, and if we did not go on the Manchuria we should have to go on a steamer of the Japanese line. We then went to the office of the T. K. K. and found that the large steamers were fully booked for two months. On consultation we decided that we must return on the Manchuria, and this necessitated our giving up our intended visit to Nankin, Wuchang and Pekin.

This settled, we made plans for see-

ing Hongkong and Canton, and arranged with Messrs. Cook & Son for a trip to Canton. We had to go to the office of the chief of police to get a permit to leave the city and to return. In going to see this official we had our first experience of riding in chairs, of which many were waiting outside the Hongkong Hotel where we had engaged to stay. Jinrickshas can only be used on the level business parts of the city and as the residences are on the steep hill which rises to a height of 1800 feet above the town chairs have to be used.

Later we visited St. Paul's College, where Mr. Everton boards at the present time, and met two of the Clergy. In the afternoon as we were on a principal street a woman crossed over and in an excited state said, "Bishop, Honolulu." She could talk very little English and so we took her into a shop and there found that she was Miss Wong whom our Auxiliary is educating as a Bible Woman. We had only seen her once in Honolulu and so did not recognize her. We saw her again in the house where she is being trained. She met us quite by accident not knowing that we were in the city.

We found that at the hotel the Bishop of Hongkong had called and had invited us to tea. In the afternoon we went up the Peak by the cable railroad as far as it goes, and there the Bishop and a Clergyman met us. He had his own coolies and chairs for two of us and we set out to be carried up the very steep hill to the Bishop's house which is on the highest point. Up this hill everything has to be carried by coolies to the many residences. The Bishop recently had a piano carried up. After spending a pleasant hour and enjoying the magnificent view until it was shut off by a heavy fog, we made an engagement to dine with the Bishop on Sunday and returned to the hotel.

We started for Canton on Friday night, accompanied by Mr. Everton. When we reached the wharf we found scores of coolies sleeping soundly in spite of the noise incidental to the starting of the steamer. They lay in rows with a brick or a piece of wood for a pillow. The places where these coolies sleep is strange and we have seen them asleep on the top of a low wall and on beams of wood. A glimpse at the lower decks showed us a mass of Chinese huddled together preparing to make themselves, in their way, comfortable for the night.

When we got away from the wharf

the search lights found us and we saw them constantly sending their radiant beams on the numerous craft. When we had gone about a mile our steamer was overhauled by a police boat and when the officials came aboard we all had to produce our police permits.

Next morning early we were at the wharf at Canton and around us were hosts of river boats about 25 feet long, in which thousands of Cantonese live. The women and children on these boats watched us with interest and many coppers were flung for them to catch. They seemed a good natured set who knowing no other life than a residence on a small boat appeared as happy as other people. After seeing Canton we believed that they had cause to be happy for the reason that they were not obliged to live in the filthy, crowded city. While the habit of drinking nothing but tea, which

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necessitates boiled water no doubt keeps them from many diseases, yet we saw many of them taking a morning wash by reaching over the side of the boat and rinsing out their mouths in the dirty river water.

Our guides met us before we landed and had chairs waiting on the wharf, entering which we were taken to the hotel in Shawmeen, the portion of the city where the foreign population lives. The bridge which spans the river leading from Shawmeen to the old city has a gate and is guarded by policemen. Crossing this bridge we at once struck off into the great city of over a million people. We had often read of Canton and had seen many pictures of it, but we had no idea whatever of the real conditions. The streets were frequently so narrow that our chairs could only with care pass those going in an opposite direction. The average breadth is not over 8 feet and some are narrower. They are paved with flat stones between which there are often cracks down which we saw people pouring slops from their houses. The odors were at times almost overpowering. We will not go into details but the sights were most depressing to one who had any regard for human conditions. We saw men weaving silk in dirty hovels which we entered to watch the primitive methods of the workers. From early morning till late at night these men perform their task. A man above on a seat managed the pulling up of the threads of the warp to make the pattern of the figured fabric. Two weavers sat below, one throwing the shuttle to the other. On inquiry we found

these men received thirty cents Mex. a day and their meals. However the finished material is turned out without dirty marks on it, is difficult to imagine. It was hot and the workers were bare to the hips, as were the men and boys generally who were doing any labor on the streets or in shops and as were many who were sitting in stores waiting for customers.

Of course the guides took us to many places where things were made and offered for sale and the prices to us seemed ridiculously cheap. We were taken also to the chief temples which with few exceptions were empty except for the keepers, and appeared forsaken and uncared for. In one temple which was locked up but whose keeper was found,—the Temple of the Five Hundred Gods—it is called, we saw among the deities one which is said to be an image of old Marco Polo. It certainly looks like his picture and is the only figure with a hat and with a beard. The wonderful old traveller certainly deserves as much reverence as any of those in place.

In this temple the waters during the recent flood had risen nearly to the necks of the deities as they are arranged in sitting posture in rows upon a base some four feet high. I should say that their necks were about 8 feet from the floor.

In only one Temple was there a crowd and passing through a host of fortune-tellers and beggars we came to a shrine where there were many who were trying to ascertain lucky days for their several undertakings.

After four hours of travel we return-

ed to the hotel and there found waiting for us the mother of the Rev. Kong Yin Tet, Miss Annie Kong and Kong Shun Tet. The tale of woe which they had to tell was heartrending. Kong Shun Tet and family were living outside the old city where were situated the residences of American Baptist Missionaries. Two weeks before our visit fourteen robbers attacked the house at midnight with the intention of kidnapping Mr. Kong. He escaped by running from the house, whereupon they took his two boys, two and three years old, and now held them for ransom. Before we left Canton we went to the residence of Mrs. Hing, nee Miss Lily Kong, and there met all the family then in the city. We tried to comfort them and had prayers with them.

After luncheon we went into the old city again and later when we took our steamer, all the seven of the Kong family were on the wharf to see us off.

Like other passengers' from the Manchuria who had been over the city in parties of four, one guide will take no more, we felt oppressed with the great problems, economic, social and religious, which the teeming masses of China present to one who thinks. We felt a deep admiration also for the men and women who are devoting their lives to the uplift of this most interesting and capable people whose old civilization has wrapped them in customs and superstitions which prevent all progress until light and freedom comes from the Gospel and Western knowledge.

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## THE JOURNAL.

The Journal of the Thirteenth Annual Convocation of the Missionary District of Honolulu was distributed during the absence of the Bishop. The secretary, the Rev. J. Knox Bodell, is to be congratulated on its appearance and its general accuracy.

The Journal will repay a careful study by all officers of the Parishes and Missions and all Diocesan officials should familiarize themselves with its contents. The tables of financial and vital statistics are worth a careful study. The total offerings of the Parishes and Missions for the year is given as \$41,854.85. This includes only what went through the hands of the treasurers. It does not include the monies received and expended by Sunday Schools, Guilds, the Woman's Auxiliaries, etc., except when any of these were handed to the parochial treasurers to expend. Nor does it include gifts made direct for various objects such as memorials, charities, missions, etc., which would amount to a large sum in addition to that given above.

In vital statistics there is shown that there is an increase in the number of Baptisms and Confirmations.

In the case of services a decrease is reported, but this must arise from incomplete reports for there certainly were not fewer services held. In the number of Baptized members reported there is shown an increase of over 300. But in addition to these there are hundreds of people who are Baptized members who are not reported because the clergy only report those known to them, which is, of course the only thing which can be done. The Clergy should go carefully over the list of baptisms in the registers and try to trace up those whose names are there. If this were done and the vestry or committee were called together and the names read over, something might be done to recover the negligent and lapsed. The pupils in Church schools are given as 1021. This is a large increase over the number given in the column "Parochial Schools—Total" last year. But on reference to the columns preceding, headed "Day" and "Boarding" it is seen that in many instances these are not carried out into the total column. It is evident that the secretary got the figures from the parochial reports and in the report the total number was not given.

The number of marriages performed by our Clergy was 89, one more than last year. Of these 46 were solemnized at the Cathedral, 10 of these persons

belonging to the Hawaiian Congregation.

The growth in the number of communicants was .072 per cent. The average for the whole Church in the United States is .028 per cent.

We have not time to compare the value of property as it stands on the books of the corporation and the value given in the parochial reports by the local officers. There will probably be a discrepancy because of a different valuation by different men.

One omission in the Journal is unfortunate and it may be due to the fact that the Bishop is accustomed to go over the final proof before it is printed. His going away prevented his so doing this year. We refer to the omission of the financial statement of the treasurer of the Protestant Episcopal Church in the Hawaiian Islands. The report of John Guild as treasurer, is printed, but the careful and valuable financial statement as audited is not given. This will probably have to be printed as a supplement and forwarded to those who have the Journal for insertion in the proper place. This being the first year of the new secretary, it is a wonder that the Journal is as complete as we find it.



### CATHEDRAL REGISTER.

#### BAPTISMS.

- September 7—Kathleen Leinaala Arnold, by Canon Ault.  
 " 5—Keomailani Madeline Taylor Clanton, by the Rev. L. Kroll  
 " 19—Elizabeth Cooke, by Canon Ault.  
 " 26—Lorraine Barbara Traut, by Canon Ault.

#### MARRIAGES.

- September 7—Alexander Clark Rattray, Beulah Jane Drinkle, By Canon Ault.  
 " 11—John Herbert Swift, Melinda Blanche Lewis, By Canon Ault.

#### BURIALS.

- September 4—George Arthur Meheula Heen, by Canon Ault.  
 " 19—Nellie Kapuaala Spitz, by Canon Ault.  
 " 22—Jacob C. Burgess, by Canon Ault.

General Alms .....	\$276.15
Hawaiian Congregation .....	47.20
Communion Alms .....	26.50
Number of Communions during September,	271.



### ST. ANDREW'S CATHEDRAL.

On the Bishop's return he found the work at the Cathedral going on smoothly. The Rev. Charles T. Murphy and the Rev. Leland H. Tracy had been assisting during his absence in a most acceptable manner.

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During the Bishop's absence he has thought much on the subject of a mission for the people of the Cathedral and Church people generally of Honolulu. A mission is designed chiefly to revive the Christian life of nominal Christian people and also to interest, if possible, those who have little interest in the Kingdom of God. While in Manila we had an earnest talk with Bishop Brent in regard to a visit to Honolulu and we were glad to note that he readily entertained a thought of the idea if it were practicable. He also made careful inquiry about a much beloved Priest in California who he hopes might come for the purpose desired. It is not ungodliness that is the great trouble; it is a lack of vital interest in Christ and His Church. If those who are Baptized and Confirmed members of the Church in this city and in the Islands, were to arise to a realization of their duties and privileges, our Churches would be thronged and there would be a great change in the lives of the people. At present material comforts and temporal pleasures engross the attention of our people with preponderating power. Let earnest Churchmen pray that we may obtain a missionary who shall do us all good.

The Sunday School has opened up well. The Vicar has adopted the Bishop Doane series of manuals for instruction. These are well known as having had a large contribution in the making of positive, definite Churchmen in the United States. No one can be familiar with these manuals of instruction and be unable to give a reason for the faith that is in him.

The clerk of the Parish, Mr. Edmond Melanphy, underwent an operation on Wednesday, October 6th. At the present writing he is doing well, and it is hoped that he will soon be able to return to his duties.



#### ABLEBODIED ACOLYTE.

Boston Transcript: "The band of carol singers was headed by an acolyte carrying a candle and the Rev. Dr. William Harman van Allen."

Dr. Van Allen is a big man and weighs at least three hundred pounds.—*Life*.



Four things come not back to man or woman: The sped arrow; the spoken word; the past life, and the neglected opportunity.—*Omar El Rhuttub*.

#### APPORTIONMENT 1915-1916.

	Conv. Exp.	Gen. Miss.	Amount Paid.	Amount Exp.	Paid 1st Quar.	Paid 2d Quar.
St. Andrew's Cathedral .....	\$150.00	\$300.00	\$2.00	\$300.00	\$ ....	\$103.65
St. Andrew's Hawaiian .....	27.30	63.00	....	63.00	13.65	....
St. Clement's .....	26.70	63.30	....	63.30	....	....
St. Peter's .....	14.50	45.00	....	45.00	8.25	8.30
St. Elizabeth's .....	9.50	21.70	....	21.70	5.00	....
Epiphany .....	6.00	15.00	....	15.00	7.75	....
St. Mary's .....	4.00	8.00	....	8.00	1.50	....
St. Mark's .....	4.00	7.00	....	7.00	....	....
St. Luke's .....	6.00	12.60	....	12.60	....	....
Holy Trinity .....	4.00	10.00	....	10.00	....	....
Good Shepherd .....	10.00	40.00	....	40.00	9.00	....
Holy Innocents' .....	6.00	15.00	....	15.00	2.00	....
St. John's .....	4.00	10.00	2.00	10.00	2.00	....
Holy Apostles' .....	5.00	20.00	....	20.00	7.00	5.25
Holy Apostles, Japanese .....	2.00	10.00	....	10.00	....	....
St. Augustine's .....	5.00	10.00	....	10.00	....	....
St. James' .....	2.00	7.00	....	7.00	....	....
Christ Church .....	6.00	22.40	....	22.40	4.25	4.00
St. Paul's .....	2.00	10.00	....	10.00	....	....
Paaulo .....	3.00	5.00	....	5.00	3.15	3.15
Papaaloa .....	3.00	5.00	....	5.00	....	....
Specials .....	....	....	5.50	....	63.55	124.35

The Board of Equalization at the last meeting of Convocation was authorized to assess the parishes and missions \$300.00 for Convocation expenses, \$700.00 for General Missions, and to notify the congregations that they were expected to give \$700.00 for the work of Missions in the Islands, or what is sometimes called Church Extension.

Under the head of "Convocation Expenses," the printing of the Journal is paid for and \$50.00 is given to the secretary for his work. The officers of the parishes and missions will see what their assessment is for Convocation Expenses, by referring to the table above. The amount should be paid as soon as convenient, that bills may be met.

Under the head of "General Missions" we find the apportionment, \$700.00, which our Parishes and Mission have to meet for the work of the general Church. To this we expect to be added in due time the Sunday School offering and the contribution of the Woman's Auxiliary, which we expect together will pay in full, our apportionment of \$2011.00, which is

slightly less than last year. The amount of apportionment as set opposite the parishes and missions, should be paid some time before April 30th of 1916. It is the practice of some parishes and missions to have a special offering on Christmas Day or on some day of the Epiphany for the apportionment. It is well for all the Clergy and the officers, to be familiar with the Canons on this subject of the General Missions of the Church. Canon 55, Section II, Article IV, reads as follows:

"Every congregation of this Church shall make at least one annual offering for the missionary work of the Church, and each minister in charge of the congregation and the lay officers thereof, shall use all diligence to secure each year the funds required by the Board

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of Missions for the spread of Christ's Kingdom, at least to the amount of the apportionment for the year."

We call special attention to this provision of the Canon, and point out that it is the duty of the Clergy to see that an offering is taken, and further, to quote from the Canon: "It is the duty of each Bishop and of each minister in charge of a congregation to make known the needs of the work to the people in his Diocese or Congregation."

It is not right to take the apportionment from the general offering, unless the people have been given an opportunity to give for the special purpose for the work of the general Church, and it is the duty of the Clergy to make known what that work is. It will be seen from the above that there is ample time in which to pay the apportionment, but the money for the Convocation expenses should be sent in, when practicable, at an early date. All these funds are in the hands of R. B. McGrew, treasurer, to whom remittances should be sent.



#### CHURCH SCHOOLS.

Iolani School opened with 190 boys and a full staff of teachers. It will be necessary, however, to get another teacher in order to do the work which is before the school, and which is being temporarily attended to by a special teacher. The boys fill a large part of the Cathedral at the service at 8:45 and enter into the service intelligently. It is an inspiring sight to see the Cathedral filled with children at that hour.

#### PRIORY.

The Priory is doing its usual work, with the schoolrooms filled and teachers busy. Miss Marsh, the principal, is at present in New York and her classes are being attended to by Miss Maddison, a new teacher from Memphis, Tenn. The discipline is in the hands of Miss Teggart and the supervision of the school force in charge of Miss Helen Emerson.

#### TRINITY SCHOOL.

This school for Japanese is supported by fees. It is intended to teach English to those who speak but little of that language. At the same time religious instruction is given regularly and many of them become interested in the Christian religion.

#### ST. PETER'S SCHOOL.

The old St. Peter's School for primary grades, which existed formerly, has, by the advice of the Chinese, been closed. In its place arose a school for

Chinese boys who were backward in English. A daily service is held for them in St. Peter's Church and definite instruction given them in the Christian religion. Mrs. Pascoe is in charge. This school is wholly self-supporting.

#### ST. MARY'S.

There are now three women workers resident at St. Mary's. Previous to this term one teacher has been non-resident, but now Miss Clara Savage is a part of the resident staff. She has charge of the kindergarten, Miss Chung taking the first grades, and Miss Van Deerlin the older children. A dispensary open daily, ministers to a large number of children. The Palama Settlement provides for this portion of the work, we providing the necessary room.

#### ST. MARK'S, KAPAHULU.

Here are stationed Miss Marguerite Miller, and Miss Gaelic Richardson, a graduate of the Priory. Three of the Priory graduates are now teaching in our Church schools in Honolulu. It was supposed that St. Mark's would lose children this year, but instead of that the pupils have largely increased and now number 95. Worship and religious instruction form part of the daily order. There is now at St. Mark's, the Church, the residence for the women workers, the schoolhouse, and a Haleniu, or house of cocoanut branches, which is used for various purposes. Rocks have been blasted and grass has been planted and the place looks most attractive.

#### ST. ELIZABETH'S.

The many new buildings of the public schools in this district have taken away many of the girls from the school, as we expected it would, because the children who come to St. Elizabeth's have to pay. The school was commenced because there was a large number of girls whose parents would not let them go to the public

school, and they were growing up in ignorance, despite the compulsory education law. The sentiment in this regard has somewhat changed, as we expected it would. This school and the other work, in charge of Miss Kate Curtis and Miss T. B. Sinclair, both of whom are new to the work owing to the unavoidable departure of those who worked there last year, is going on as usual, under the superintendence of the Rev. F. W. Merrill.

#### LAHAINA.

The school at Lahaina engages the attention of not only Miss Caldwell, but also of the Rev. F. N. Cockcroft and his wife. This school has always been a feeder to the Priory and Iolani and does a large amount of work.

#### KEOKEA.

The school at Keokea, taught by the Rev. Shim Yin Chin and his wife, has increased in number of pupils, and is teaching the children of Kula the principles of the Christian religion and the necessity of its practice.

#### EPIPHANY, KAIMUKI.

The Bishop visited this Church on October 10th and found everything in excellent order. It certainly is a beautiful building and it is hoped that the people will take advantage of the opportunities offered. The Rev. Charles T. Murphy held services until his departure for the Coast, and since that

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time the Rev. Leland H. Tracy has held service there in the morning and usually at St. Mary's in the evening when he has not been engaged elsewhere.

**GENERAL MISSIONARY.**

With the Rev. Leland H. Tracy the Bishop has visited several places on this Island with a view of ascertaining possibilities for the starting of services. Several openings exist and it is hoped to make arrangements to begin services at an early date at some of these places.

**KEALAKEKUA.**

Word received from Christ Church, Kona, says that the Chapel built in the district near Huehue is nearly ready for consecration. A number of the Church people belonging to Christ Church live in this section, and it will serve as a Chapel of ease for Christ Church.

**KOHALA.**

Unfortunately at the present time no one has arrived for St. Augustine's Church at Kohala, but the Bishop has obtained a Priest who expects to be here early in November. It is unfortunate that the good people at Kohala have been without services, but it has simply been unavoidable owing to disappointments as to the coming of men who were expected.

**HILO.**

Encouraging word comes from the Rev. J. K. Bodel as to steady progress in attendance at Sunday School and service. Mr. Bodel welcomed the Rev. Paul Tajima, the Japanese Priest,

when he arrived to take charge of the mission to his people in Hilo. Mr. Bodel knew Mr. Tajima in Montana and will render him every assistance in making his work tell upon the community.

A recent entertainment by the Guild at Hilo resulted in an addition of nearly \$65.00 to the treasury.

**WAILUKU.**

The Woman's Guild is busy at Wailuku in preparation for the annual sale. The Church women of Wailuku, and their friends, certainly have remarkable success in their undertaking at their annual fair.

The Rev. Mr. Villiers writes of openings for mission work among various nationalities, which we hope will one day be undertaken.



LETTER FROM ONE OF OUR  
HONOLULU YOUNG MEN  
WHO GRADUATED FROM A  
MEDICAL COLLEGE AND IS  
NOW IN CHINA.

Dear Bishop:

Arrived about three weeks ago and started right to work the next day after arrival. There are two hospitals, one for men, and one for women. Am in charge of the surgical cases in both. They are in the city compound and about two miles apart. Supported jointly by the Chinese and the Yale Mission of New Haven. We are housed under one story building with a lot of open courts here and there. The new buildings are in course of construction outside city walls. There are five Chinese doctors, including myself, and two Americans, one of whom, the president, is in America to get more men, and the other will be going away in September. Of the Chinese doctors, only myself and one other are from America, the others are educated in China. One of them is on sick leave of absence and one just out of bed leaving one as house-doctor in the hospital for men. We live in the hospital compound but not in hospital proper.

The clinics here are large, many hopeless cases as well as helpless. The eye cases especially, they waited 3 to 4 years not given me any chance to practice what I learned in N. Y., then they come to you and say, "Can it be cured? How long will it take?" Such are some of the questions you meet every day. Still others do not require any medication. About surgery they all opposed to and waited until as the last resort before submitting to the knife. One has to have a great deal of patience and to be tactful in the persuasion of

this delicate question of surgery. Logic, algebraic equations and common sense will not suffice.

Saturday, July 3rd, witnessed the Fourth of July celebration by the men from the gunboat Elcano at the new hospital grounds. There were baseball, boxing matches, races, and afternoon teas. The people here entertained the boys in Blue by displaying some fire-works of their own make as the wind-up for the evening. Changsha lost the tennis to them. There were quite a turn-out of missionaries and city folks.

On my way up the Yangtse I stopped off Hankow to change to another boat and stayed at Mrs. Aseu Chang's for a day and saw Mrs. Wong Kwnog's children. A nice lot of boys they are. Had their pictures taken but did not turn out to be any good or else would send you one. Sorry Mr. Luke A. Chang was called away to Nanking to the death-bed of his nephew who contracted and was carried away by the dreaded typhoid fever, which they say is a virulent and a deadly disease here. So did not have any visit together.

Have met both Rev. Tyng and Rev. Fang of our Church here. Had Holy Communion the first Sunday after my arrival. The Church is under construction, the main part or the front, is finished, except the wings in the rear. There are quite a congregation.

Changsha is a city of 220,000 people, the capital of Hunan Province. There are two governors, one military and one civil. There are electricity and telephones, no waterworks or sewerage, no street cars, no automobiles, no gas. Trades and commerce I do not know anything about. The streets are too narrow and badly kept both in

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sanitation and in repairs. Personally I prefer to walk than to ride on jinrickshas. Would not dare to go out after dark because the gates closed at 8 o'clock and the streets are guarded by millions of mosquitoes and poorly lighted. Some of the soldiers carried lanterns on their beats.

With my kindest regards to you all.

Yours sincerely,

E. B. YOUNG.

◆◆◆◆◆

PERSONALS.

Among the visitors in Honolulu in October have been two ladies from Boston, Miss Nutt and Miss May Davenport. Some years ago they were resident in Council Bluffs and Miss Davenport sang as a young girl, in the choir when Mrs. Restarick, then Miss Baker, played the organ in St. Paul's Church. She was also present when the Bishop was ordained Deacon.

Miss Nutt is a member of Emmanuel Church, Boston, Mass., and is the daughter of Colonel Nutt, a well known railroad man in his day and one of the promoters of the Atlantic and Pacific Railroad. The friendship with the Nutts has been kept up by the members of the Bishop's family on their visits to Boston. It was a great pleasure to renew the friendship here in Honolulu, to which she is making her first visit.

The Bishop and Mrs. Restarick returned on the Manchuria, landing in Honolulu on September 28th. Except for an attack of grippe which was epidemic in Japan and Manila, the Bishop was very well. Mrs. Restarick was much better until on getting from the launch on to the ladder of the Manchuria, a man, in taking hold of her left arm gave it a wrench which resulted in an increase of neuritis from which she had been suffering. She has had to keep to her room since her return and has suffered greatly.

The Rev. Halsey Werlein, Jr., the Rector of Trinity Church, San Jose, was a passenger on the Manchuria with Bishop and Mrs. Restarick, and his companionship was enjoyed on ship and on land. On the evening of the day of the steamer's arrival in Honolulu Mr. Werlein and several of the passengers from the Manchuria came to the Bishop's house to hear the double quartet from the Priory sing Hawaiian songs.

One of the visitors was the musical critic of the New York Sun and he was

deeply interested in the songs which the girls sing, nearly all of which are unpublished. At his request the girls sang the Agnus Dei and the Sanctus as arranged by H. M. Liliuokalani, and which is sung in the Hawaiian service at the Cathedral.

Among the passengers on the Manchuria were Judge and Mrs. Caldwell and their two daughters. Judge Caldwell's father was American Consul in Honolulu during Lincoln's administration. Young Caldwell attended Oahu College and was a classmate of many men and women now living in the Islands. He used to like to talk to Bishop Restarick about the days which he spent here and often spoke with deep affection and respect of the late Dr. W. D. Alexander, who was one of his instructors. He would have stayed off for a week if he had been sure that he could get comfortable accommodations to San Francisco.

The Rev. Paul Tajima arrived in Honolulu while the Bishop was absent. Mr. Tajima is a graduate of the Divinity School at Fairbault, Minnesota, and took a post graduate course at the General Theological Seminary. He has come to take the Japanese work at Hilo, from which the catechist who has held services has retired. It is hoped that this new Japanese Priest will be able to do good work building upon the foundations already laid.

Mong Yin, a Chinese boy who attended Iolani School and later Punahou, who graduated at Yale and since that time has been studying electrical engineering, has returned to Honolulu preparatory to going to China. We are very glad to see him and he is delighted to see the progress which has been made in St. Peter's Church since he left it some years ago.

Miss Marie von Holt is at present in California with her sister and family. It is sincerely hoped that she will pay a visit to Honolulu, as no one would be more pleased to see the advance made than she would. Being appointed by the Bishop of Honolulu a delegate to woman's conferences in London, she has frequently attended meetings of importance which have had to do with Missions and with social questions, and everyone would be delighted to have her in her own inimitable way tell of what she has seen and done.

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From a letter from Mrs. W. F. Crockett, of Wailuku, Maui, we learn that her daughter Grace, who graduated from St. Andrew's Priory, was admitted as a Freshman in the University of Michigan, without condition. Fourteen of the required points were taken from her work at the Priory. Her parents thought she would be fortunate if she could enter conditionally.

Miss Crockett, it appears from letters, is doing some promotion work and delivered a talk to the Booklovers' Club at St. Louis, and also at one of the public schools in that city.

In the departure from this world of Mrs. Frank A. Saylor, those who knew her feel it to be a happy release from suffering. She returned from the Mainland on October 5th and died on October 12th.

The burial services were held in the Cathedral, Canon Ault taking the opening portion and the Bishop reading the lesson. There were present in the choir the Rev. Messrs. Merrill, Kroll, Tracy, Kong and Fukao. At the request of the family the girls of the Priory sang two hymns and six Iolani teachers and pupils acted as pallbearers.

Mrs. Saylor was at one time Matron at Iolani when Mr. Saylor taught there. She was born in Honolulu and desired to come home to die.

Our deepest sympathies are extended to the members of her family.

The Junior Auxiliary of the Cathedral Hawaiian Congregation has given a scholarship at St. Andrew's Priory which is to be called the Caroline Clark Scholarship. A girl has been selected and placed in the Priory. The Missionary Union, with its accustomed spirit of helpfulness, furnished the linen which the school requires for a boarder. It would be a fine memorial to Mrs. Clark if friends would provide funds for an endowment of this scholarship. The amount required would be \$2000.00. She was deeply interested in the Priory and for years went to the school every morning to attend to the dressing of cuts, sores, and to look after minor cases of sickness.

The Bishop, on consultation with the Rev. L. Kroll, has appointed Mrs. Kamaka Kawaihoa and Mrs. Celia Searle as Hawaiian workers to do as far as possible the work formerly done by Mrs. Clark. They are both well and favorably known and have for years been devoted to Church work,

visiting, teaching, etc., and have been most acceptable to their people and to all who have known them. Mrs. Kawaihoa has gone out to St. Mark's, Kapahulu, every Sunday to assist in the Sunday School work, and knows the people in that district. Her special work will be there as the special work of Mrs. Searle will be in Kalihi. Other districts will be assigned to these workers as is found to be most convenient. Mrs. Searle and Mrs. Kawaihoa have long had the confidence and esteem of the Bishop and he is sure that they will be heartily welcomed by all Church people to a place on the staff of Church workers.

#### ROMAN CATHOLIC NOT CATHOLIC.

"The government of India has done no more than an act of simple justice in laying it down that the term Catholic must not be officially used as synonymous with Roman Catholic. Such a use is repudiated by Anglicans and Greeks, as well as by all Protestants who prize their membership of the Church Universal. Conversely no wrong can be offered to Papalists by refusing them the exclusive right to a title claimed by Christians numerically at least their equals, if not slightly their superiors. Besides, the adherents of the Pope use the name Roman as an addition to Catholic in one of the most important documents which has authority among them. We refer to the Creed of Pope Pius IV., which every convert must profess. 'I acknowledge,' so runs this celebrated symbol, 'the Holy Catholic and Apostolic Roman Church, the mother and mistress of all Churches; and I promise and swear obedience to the Roman Bishop, the successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ.' It would, therefore, seem not only correct, but a matter of politeness, to distinguish the Catholicity of Roman Catholics by a qualificative of their own choice."

Members of the American branch of the Catholic Church should be very careful always to speak of the church and people who accept the Bishop of Rome as their head by the title they have chosen for themselves—Roman Catholics, not Catholics.



#### HILO.

Thursday morning, October 7th, the Rev. Paul J. Tajima arrived on the Mauna Kea. He was given a hearty welcome by Mr. Bodel and the Japanese Catechist, Mr. K. Miyazawa. It is a

pleasure for Mr. and Mrs. Bodel to see Mr. Tajima located in Hilo, for they knew him when he was doing the work of a Catechist among his own countrymen in Montana. Mr. Tajima has made a good record as a Catechist and Missionary, in the States, and the Japanese work committed to his charge, in and around Hilo, ought to grow and develop in a satisfactory manner. We hope Mr. Tajima's coming will prove a real blessing to our earnest Japanese communicants.

A very successful Roof Garden party was given in the Guild Hall on the evening of October 2nd. by the Woman's Guild. The hall was made to look very much like a garden with many beautiful plants, ferns and

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palms, and the daintly adorned tables added not a little to the general pleasing effect. The supper that was served to the guests of the evening was very much enjoyed, judging from the way the food disappeared. Our special thanks are due to Mrs. Thos. E. Cook and Mr. Harry Hapai for the time and labor they gave in making the party one to be remembered, and to those who willingly assisted Mrs. Bodel in preparing the musical program. The musical numbers, given while the supper was being enjoyed, and, later, won hearty approval. One of the surprises of the evening was the ladies' sextette which furnished two unusually good numbers. The male quartette was warmly encored after singing "Drink to Me Only With Thine Eyes," shielded securely behind some palms. Every number given was well rendered and thoroughly enjoyed. The Guild treasury was increased by \$63.00 and the money is to be used in cutting down the balance, due on the new player-piano bought a few months ago.

We have Mr. Henry J. Lyman to thank for three very fine gifts. The new cedar closet for the safe keeping and preservation of the altar linen, communion vessels and the priests' vestments, and the two candlesticks (three branches) are given in memory of Mr. Lyman's wife, Grace Newman Lyman. The other gift is a sterling silver choir badge which has engraved on it "Honor Boy," and is given to the boy who makes the best record for a month in attendance and deportment. We feel very grateful for these splendid gifts.

The Girls' Club, Young Crusaders and Boy Scouts are in full swing again after the vacation period. The boys and girls have returned to their work and play in a spirit that is good to see. The Girls' Club has the best average attendance at the present time, sixteen, but the boys may give the girls a big surprise in the near future.

The Sunday School is growing steadily and is doing good work. We are delighted to have Miss Jeanette Spencer and Miss Louise Copp added to our teaching force. We are now able to divide the classes into four divisions and better work can be accomplished. The Crusader Shield Sunday School pins have aroused a keen interest among the children and the average attendance of the children is very good indeed.

The attendance at services during the summer was what one might expect during the summer months. The

opening of the schools and the return of those who went to see the Exposition at San Francisco has made church attendance about normal again.



### A WONDERFUL MOTHER AND A WONDERFUL GIRL.

Jane Britton, a Georgia girl, smitten deaf and dumb when she was an infant, can now talk with the melody of other girls; can play the violin, and the piano with the touch of an artist, and can dance exquisitely to music which she cannot hear.

The story of how this 18-year-old girl achieved language and throttled silence is not one of doctors and medicines and strange schools and theories, but is an account of the infinite patience of a determined mother who refused to accept the decree that made her daughter a deaf mute. Jane Britton was taught the English language not by hearing it, but by seeing it. She visualizes your words through the eye. She can watch your face and anticipate what you want to say before you can say it.

#### Mother Makes Plan.

When she was 3 years old Miss Britton was stricken with meningitis. She recovered from this attack, but her faculty of hearing was forever gone. Mrs. William Lee Britton, the mother, refused to accept the decree of doctors. With the utmost patience Mrs. Britton trained her daughter to talk merely by talking to her; sent her through the grammar schools and the high schools of Savannah and proved the success of her system. By the time she was of school age Janie had so far progressed that she was not handicapped more than other children.

One day the little girl accompanied a friend to school and the teacher, who did not realize that she was stone deaf, allowed her to remain. She was given a front seat in order that she might

watch the teacher's face. There she learned rapidly, and it was not long before she stood high in her studies. Once the superintendent of schools, hearing that the rule barring deaf pupils was being violated, visited the class room to look into the matter. Janie startled him by her knowledge. She was no more deficient than other pupils. It was decided to make an exception in her case.

As a child she took part in many entertainments. Nobody dreamed that the vivacious little fairy in "Alice in Wonderland" was stone deaf and had only lately learned to talk.

The girl exhibited a natural passion for the violin. This she learned to play simply through vibration. She never hears music, but she feels it with the depth of a virtuoso is proven by the sweetness of her playing. She plays better when one is accompanying her on the piano.

The music seems to come to her through the vibrations of the floor. Those who have danced with her say she keeps more perfect time than one who hears. She takes part in social functions without embarrassment. Although she cannot hear, she can conduct a conversation with ease and fluency. She goes about with normal people constantly. As long as she can see the faces of those who are speaking she is not at a disadvantage. Many who know Jane Britton do not know that she is deaf and dumb.

Miss Britton's ability to sing came about in much the same way as her ability to play the violin and the piano. She took it up to strengthen her voice, but quickly discovered that the vibrations characterizing the singing tones were so perceptible to her sharpened faculties that she could render the printed notes with an accuracy that was simply uncanny when it is remembered that she never heard them.

We who have normal eyes, normal

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ears, and normal tongues have been blessed with the greatest and most perfect of God's gifts.

Do we always realize our blessings? Are we looking around us to aid those who have imperfect bodies? All around us are those who need our care, our aid, and our love. God has not given us our perfect bodies for selfish ends. Every imperfect body is in itself a call for kindness, gentleness and loving care. Are we all realizing the blessed opportunities God is giving us in our work among the children?



### REFUSING THE GREAT MUSICIAN.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!"

There comes One to us and desires to take our lives and play upon them.

But we withhold ourselves from him, and refuse him permission, when, if we

would yield ourselves to him, he would bring from our souls heavenly music.—*Christian Index.*



### THE ART OF LISTENING.

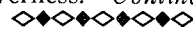
Are you a good listener? Or are you too busy creating epigrams of your own and developing your own points of view to pay attention to what any one else is saying? If you don't know how to listen well, you are a decided wet blanket on that most delightful of arts—the art of conversation.

Think back a moment to your own experience one time when you were trying to relate something, and to tell it through to its conclusion. Was there someone who sat on the edge of his chair with the air of merely waiting for you to swallow a period in order to snatch you next sentence? Or was there someone who hadn't the patience to wait even for the period, but rushed in at the comma, and snatched the conversation from you bodily, or perhaps recalling something more thrilling that happened to him or to a friend of his, plunged immediately into his own experience, and left yours dangling unfinished in mid-air?

If you have suffered in any way from the interrupter, the poor listener, you can form some sort of idea what effect your own inattention has on the conversation of your friends.

It is surprising that more people do not realize the advantage of listening

well, for the charm it possesses is indisputable. The good listener is universally popular. He is looked upon as charming and comprehending, and eventually wins for himself a reputation for real cleverness.—*Continent.*



In Florence one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy errand. When the statue was unveiled, three hundred and fifty years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture.

But the strangely winning thing in the story of the statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but lacking skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless and cast aside. For years it lay in a back yard, soiled and blackened, half hidden among the rushes. At last Angelo saw it and at once perceived its possibilities. Under his skillful hand the stone was cut into the fair and marvelous beauty which appears in the statue of David.

In a like manner, when a life has been spoiled by sin, so that it seems as if all were lost, there is one, the great Sculptor, who can take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve a perfect marvel of beauty.—*Selected.*

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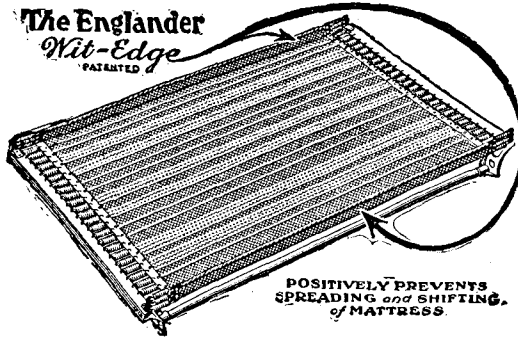
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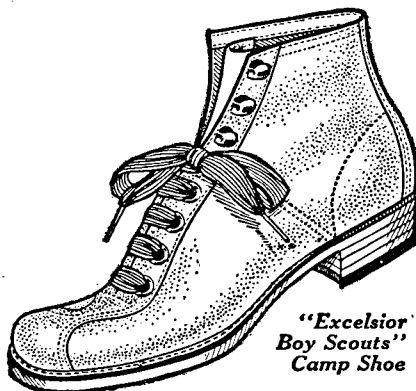
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